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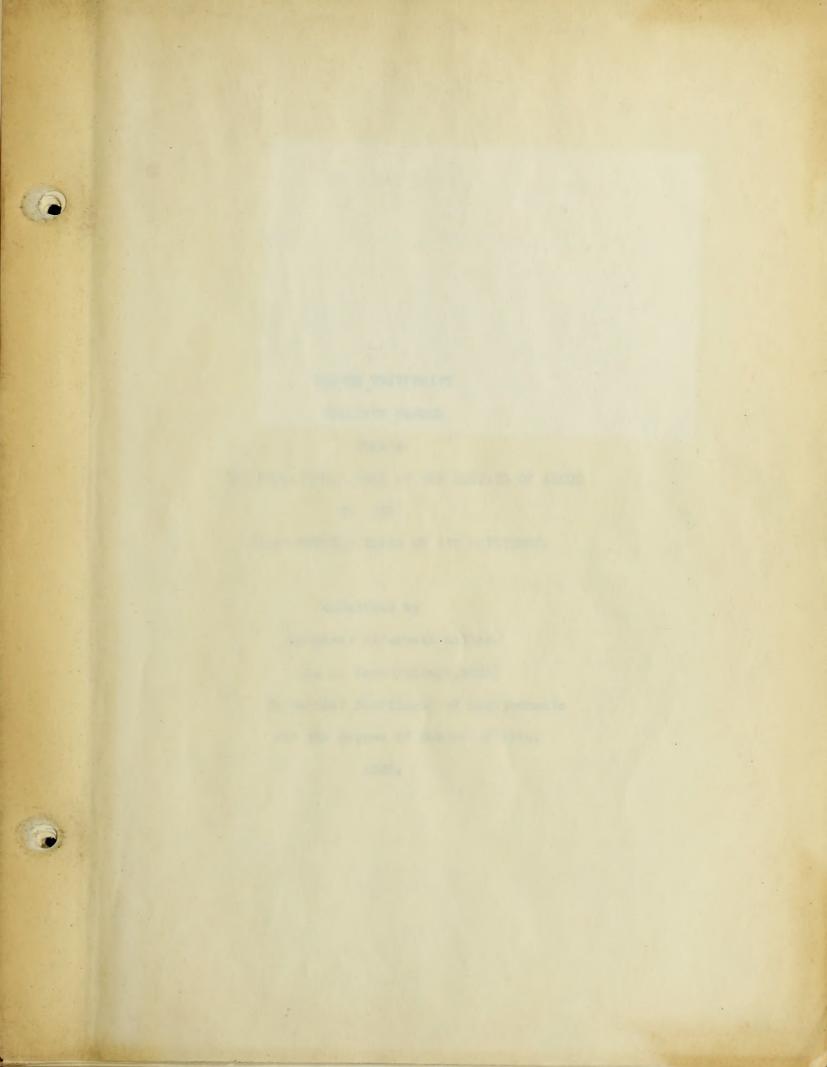
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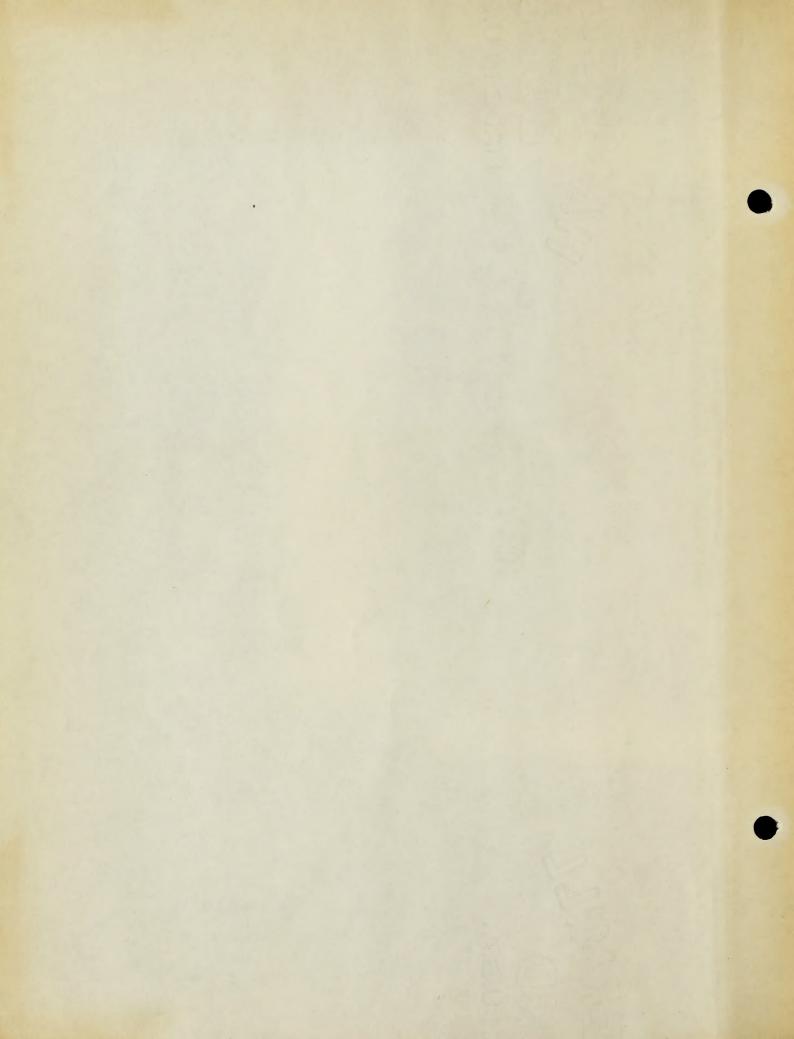
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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE EDUCATIONAL WORK OF THE SOCIETY OF JESUS

IN THE

FIRST HUNDRED YEARS OF ITS EXISTENCE.

Submitted by

Margaret Elizabeth Miller.

(A. B. Park College, 1928)

In partial fulfilment of requirements for the degree of Master of Arts.

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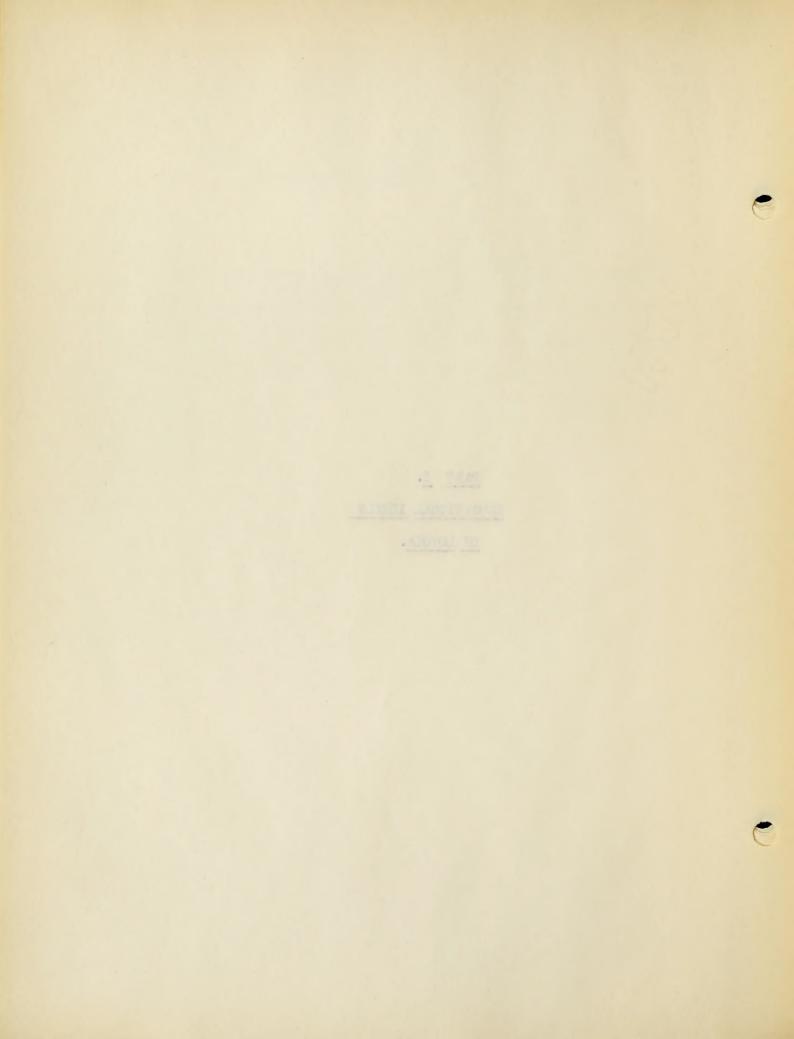
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PART I.

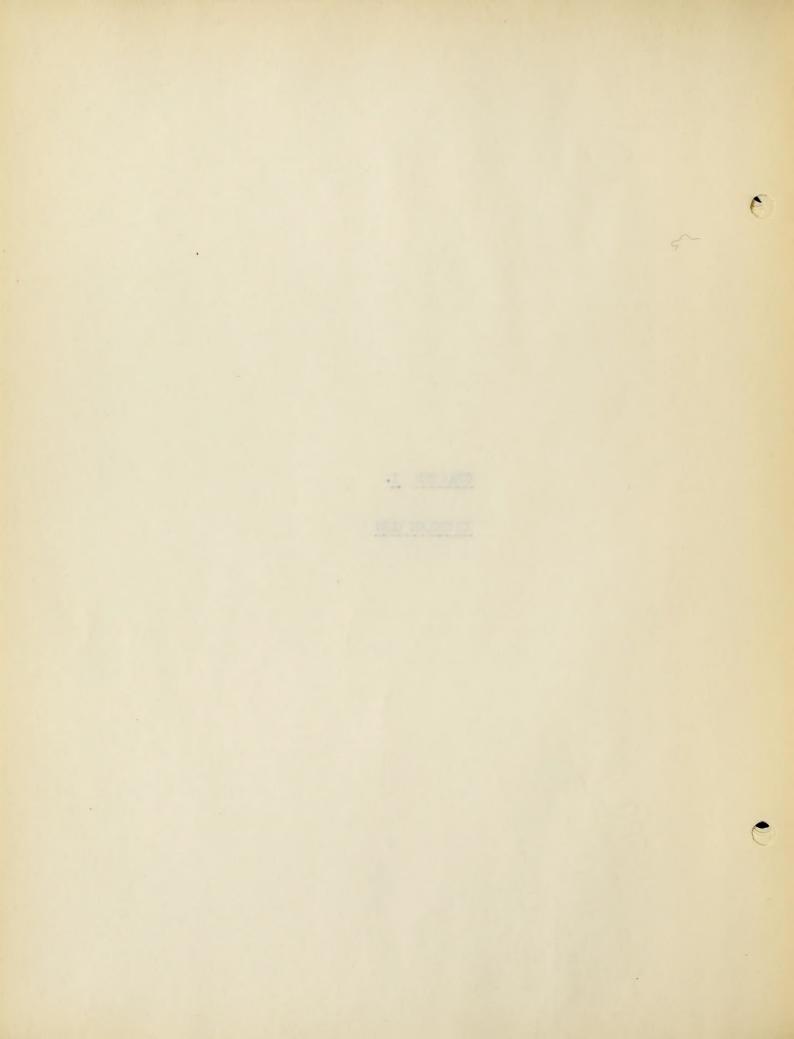
EDUCATIONAL IDEALS

OF LOYOLA.



CHAPTER I.

IN TRODUCTION



CHAPTER I. IN TRODUCTION

Catholicism was losing its power in the sixteenth century. The great Church which had stood as the only representative of a true religion, the only interpreter of God's will on earth, the high power to which all owed absolute allegiance and unquestioning obedience, was losing its place in the world. It was failing not because of any outside force but failing because of its weakness within, in the lack of uprightness and morality in its clergy and ones of high office. That was a strong factor in tearing down the structure and the influence of the Church. Leaders there were who realized that - Luther and Calvin - who found it impossible to stay within the Church when they saw the need of reforms and were ready to introduce them. They could not bide their time and the Church would not listen then. She needed to be shown the way from within, not without, her fold. Luther and Calvin she cast out and they and their many followers became the enemies of Catholicism. finally to be drawn far away from the Mother Church. The Church could hardly have stood the attack that followed had she not produced. by her own genius, an Ignatius Loyola. Chastened by the experience

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tree religion, the only interpreter of Cod's will on earth, the des liene, was leging the class is the world. It was laiding not ome of high office. That was a strong factor in tearing form the structure and the infinence of the Chirol. Leaders there many ready to introduce them. They could not hide their time and the winds, not without, ber rold; Inter and Calvin don and and by her con coning, an Ignative Lavois, Chastened by the experience

with Luther she kept Loyola under her wings and thus brought about her own renovation through a moral force from within. He, with the mighty Order which he founded, took the leadership of Catholicism at that time, as a pilot steering a ship from the rocks. And he succeeded. It was because of him, that at the Council of Trent, meeting in 1545, Catholicism did a great piece of reconstruction work and modern Catholicism may be said to date from that time. Because of him, fifty years after the Council, when the smoke of conflict had cleared, Catholicism had won back much that she had lost.

In that Order, or "The Society of Jesus", we are interested in this paper. We seek to know the work of the Order that so greatly influenced and strengthened Catholic history. Believing that its eminent contribution lay in its great educational system, we confine our study to that phase of its work, considering the life of its founder only as it throws light on its formation and work; presenting an idea of the educational activity which was carried on in the first hundred years of the existence of the Society.

Based upon the ideals of the founder, with method perfected by able followers and the work carried on by men esceedingly well-trained.

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and motivated by the spirit of a great educational and religious purpose, the educational work of the Society of Jesus offered to the Catholic Church an inestimable service. Though it was not organized with the avowed purpose of opposing Protestantism, it nevertheless became the Church's greatest stronghold in one of the saddest periods of her history. To strengthen and spread faith - faith in the Roman Catholic Church and all that she stood for and demanded - was the all-inclusive purpose of the Society. Our interest is claimed only by the educational work in which the Order was remarkably successful and through which, it exercised a very large influence.

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CHAPTER II.

IDEALS AFFECTED BY HIS LIFE.

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CHAPTER II.

IDEALS AFFECTED BY HIS LIFE.

A. The Effect of His Military Life.

On a day in the early nineties of the fifteenth century was born a man destined to be the greatest power of his age in so far as his loyalty to the Roman Catholic Church and service to her ideals was concerned. Within her light as great spirits lived before him; but he in unique and eminent in the way he chose to serve her.

In order to appreciate to the fullest extent the structure of the great educational system into which the Society of Jesus grew, we turn to the ideals of its founder. Although Ignatius himself did not live to know how gigantic a thing it was going to be in the educational world, still, he left his impress upon it. In a study of the educational system of this Society in the first hundred years of its existence, we come first to his ideals by considering how they came to be through his own experiences and then, what his actually stated ideals were for the institution which embodied the purposes and visions of his life.

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his mind, it is true, after his contacts and observations in travel and in school, but the methods of his procedure had roots in experience previous to this time and in those subsequent to the actual establishing of the Society of Jesus.

Ignatius Loyola, A Spaniard, was born into a time when chivalry was a dominating, motivating power in Spain. Under Ferdinand, 'the Catholic' and Isabella, Christian forces were organized to combat the infidel, for that purpose there was a crusade on in their own land, and the country called upon its people, especially its soldiers, for loyalty which only people of Spain could give - a strict Catholic nationalistic loyalty, blind in its strict obedience to the Catholic king and queen, with a chivalry that was life itself to her military forces. In the days of his youth, Loyola was such a Spanish soldier, born and bred into this age of chivalry and finding his highest allegiance to the cause of his Queen. His was a Christian country, too, and when inlater years, he purposes to go to Palestine to convert the Mohammedans. we understand his attitude because of this background which he had. The Basque Province in that country also left its imprint upon his structure - they were people of thorough-going conservatism. It explains, to a great extent, why it was that Loyola, ready to dare

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The development of his own spiritual life reveals this training. He tried to drill the soul as the drill sargeant moulds the body. For himself he found no peace in the ascetic practices common in religious circles of his day. He triedthem and then when he put his trust in God's mercy, he found the peace for which he land long sought. But he came to that only over the road of long, hard struggle and then proceeded to analyze the whole process.

l Lindsay, History of the Reformation, Vol. II, page 528.

most, reduced to charge the existing forms of his charch or to become with nor at a single color but, to believe with a subject, and in South Fines on inserting whether the chart institution, and in South Fines on certic who are the fines. The queen was him lady, for her min him williams whereign made only a common in the constant of that ideal.

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¹ Lines, Harbery of the polorwitter, vol. II, page 523.

All must go through similar experiences, it is true, but he thought to make it a shorter road with this military drill for the soul. The intention of the exercises must have been to guide the soul through the long experiences that he had endured unaided, and to lead to the peace which he had found. It is embodied in the 'Spiritual Exercises', most of it written in Manresa soon after his conversion, a guide through four weeks of meditation which was to help the exercitant to find out what the will of God was and then to give him strength to follow that will. He believed that his most imperative duty lay in the resignation of intelligence and will to ecclesiastical guidance in blind obedience to the Church. With this belief in obedience as the end of all perfection, he found no better instrument to produce it than the prolonged hypnotic trance which the Exercises caused.

Not alone in his own life is the effect of his training manifested, but also in the very formation which the Society of Jesus, under his leadership, took. During the illness which brought him to his conversion, he had thought of himself as serving Christ as His captain. The Order which was also to do that was organized strictly along military lines. There was a General at its head, controlling every part of the great machine, with all

¹ Appendix A.

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resisting remains of the also in the very formation which the second of the collection which the second formation of the second of the second

members responsible to the General and he, in turn, alone to the Pope. And just as truly as an army, was the Order in warfare - a warfare under military discipline for the battle against the Renaissance, a battle to advance the interests of the Church, and to increase her strength and spread her faith. It was a fighting Order, to work for the propogation of the faith, especially through education. The Society of Jesus was a holy militia pledged to fight for the Papacy against all assailants everywhere and at all costs. And as such it flourished and took its place in the Christian history of the world.

In the educational system of the Society we read much of military ruling which Loyola himself effected because of his own experiences. Every concern of the students was his concern and he attempted to guide them in all things. But more of that in the discussion of his educational ideals embodied in statements which he made concerning the students in the colleges and schools the Order was to establish. His military-ordered background enters naturally into that construction.

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B. Effect of His Contact with the Renaissance.

Before taking up the University education of Loyola in Paris and his student days there, and in order to understand his reactions then, we must turn to the Italy to which he returned after his pilgrimage to Jersualem in 1524. It was his new knoewledge of the Reformation and Renaissance which made him determine to spend the next twelve years of his life in educational pursuits. But the influence which he felt may be credited to the Renaissance much more than to the Reformation. Of German affairs, Loyola knew little or nothing. True, Martin Luther's famous ninetyfive theses had been nailed to the door of the Church in Wittenberg. At the time that Loyola travelled through Italy, the Lutheran rebellion had started but few understood its significance and Italians hoped and expected this heresy to soon die out. It is said that at the time when Loyola began to devote himself to the service of the Church, he had probably not even heard the names of the Protestant Reformers.

But Loyola saw the effects of the Renaissance and was profoundly affected by them. To his mind, it was the real and dangerous enemy of the Church. He did not criticize the splendor of Rome nor its magnificence and richness of structure and living;

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and Loyals need to the although of the females and one of the females and one of the females and and property of the the the act of the females and the appropriate of acts of the contract of

his objection was based upon the spirit which animated this

Renaissance. To him the spirit of intellectual curiosity was
an apostate spirit. "What did the Lord God require of a man but
to accept the established creed, to believe in the Three Divine

Persons, in Mary, the Mother of Christ, in the angels, in thaumaturgic
saints, and to praise them and to pray unceasingly? - - The duty of
man lay in devotion and unquestioning obedience"to the Hierarchical

Church and that which it defines. However much this religious
view of Loyola's may have narrowed hisvision, he realized what the
spirit of the Renaissance meant. "This exaltation of learning, of
literature and art, of the world and ways of Greece and Rome,
of human life on earth in and for itself, depreciated the Christian
Church of Rome, - - - unless it was strangled, a day would surely
come when its disciples would not merely disregard, but also make
a mock of all Christian beliefs."

And then it was that he realized the thing that made him start upon the course which he took - his purpose to fit himself to be a leader in combating the pagan spirit of intellectual freedom by teaching and preaching the traditional dogmas of the Roman Catholic Church. Such was the influence that made him think that

¹ Sedgwick, page 61.

² Ibid, page 61, 62.

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the greatest service he could offer to his Church would be in the line of education, to fight against the pagan learning and all that the Renaissance stood for as the very antithesis to obedience and devotion demanded by the Catholic Church.

Having become interested in this phase of work, the educational, he began to consider the forces which the Church already had to withstand this new invasion upon her rights. He thought that her greatest weakness lay in the higher places of authority, the ignorance, neglect, and vicious lives of so many of her monks and priests. He proposed no reform of the existing rules and government of the Church - that was not his affair - but with clear insight he made it the prime principle of the Order which he later founded to live upright lives themselves that they might be felt by example; and to try to reach and train those likely to be future leaders of Church and State. He made no reference whatever to reforming the Church but he had the vision and ideals which he was to carry out so very effectively that would mean the real strength of that Church in times of controversy and heresy. He believed in the ideal of the medieval Church but he was finding a new method for serving that unchanged ideal. Obsessed with the idea that the Church was sufficient and adequate, he went about his task.

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But Loyola, long before the founding of the Society of Jesus, believed in the necessity of education for those who desired to help their fellow-men. In this purpose all ideals were centered, and education given the place of most importance. That is what has made his Society one of the greatest forces in Catholicism; and that he would offer only the best and be sure that the highest standards were maintained, have made the Jesuit schools in that generation and subsequent generations one of the truly great educational systems in history.

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C. The Days of His Formal Education in Paris.

1. Loyola and the University.

With dawning consciousness of the purpose of his life and the main channels into which his efforts and service were to be directed, Loyola turned his steps toward Barcelona, and in 1524, at the age of twenty-nine, he took his place among schoolboys of twelve in grammar school. There followed several years at the Universities of Alcala and Salamanca and then, in 1528, as John Calvin was leavning, he entered the College de Montaigu in the University of Paris. These next years put their indelible stamp upon the middle-aged Spaniard whose keen, practical nature grasped every situation and fought its way through to an understanding of what it all meant in his own life and in that of the Church. "To say nothing of knowledge sufficient to find such information as he needed afterwards, to hold his own in the company of the learned, and to control others more erudite than himself. he became also thoroughly versed in the science of education, and learned by experience how the life of prayer and penance might be combined with that of teaching and study, an invaluable acquirement to the future founder of the Society of Jesus."

¹ Catholic Encyclopedia, Vol. VII., page 640. "Ignatius Loyola."

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1. Loyola and the Palvereity.

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In order to understand what the years in Paris meant to this man we ought first to see the Paris of his day, especially in university circles. Christian education had developed from the time of Augustine with his meeting the need of providing Christian education by instituting in his own house a kind of school for the moral and spiritual education of the clergy, through the cathedral school in their insistence on a virtuous education, to the rise of the university system whose development saw alike the waning of the cathedral schools and the necessity for the educational system of the Jesuits. Some of the universities received their charters from the Pope and were encouraged in every line of Theology, Law, and Medicine. These universities became the well-springs of learning - even monks forsook their cloisters in pursuit of the best learning. Colleges and monasteries became the bulwarks of sound learning. But in the mobs of humanity which pressed, thronged, and crowded together came much error, not only moral but in the manner of thought and mind which prevailed no form of theoretic error was wanting. "Then, at the end of the fifteenth century, the Renaissance came; and one of the first things which it expressly and formally did was to renew in life, art, and politics. the same old paganism upon the ruins of which, so many centuries before. Christianity had begun its upward and laborious ascent...And now the

wars discovered in ever time of personal large and enteriors media former about the distance in special of the best leaveding. and more but. . . to me and a land of the contract of the state of the form of the Renaissance threatened its own ascendency in morals and in life." The bodies of religious men who were in secular seats of learning at the same time preserved as best they could, the old spirit of conservatism in religion and morals. But some of these men themselves conformed to their environment and ceased to be the power that they might have been.

Thus the University of Paris can explain the rise of
the Jesuit system, inasmuch as Loycla saw two elements in its
educational conditions which were also prevalent in all universities.
One was the great developed system of university learning, which
supplied his method and matter and the men themselves who were to
be with him in carrying out his principles of reform in education;
and the other, the decline in essential moral life "that decline
of the essential moral life, was the adequate occasion, which
prompted Ignatius to approach the question of education at all.

For we may, with confidence say that, if the universities of the
sixteenth century were still doing the work which originally they
had been chartered to do, the founder of the Society of Jesus
would not only have ommitted to draw out his system as a substitute
for them, and as an improvement upon them, but he would have done,
what he always did withanything good in existence; he would have

¹ Hughes, Loyola and the Educational System of the Jesuits, page 72.

tors of an interest the police of multiples can accordant in secular and to and a control of the control of the

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thelms, Loyola and the Edvanstonel System of the Comits, maps VI.

used what he found, and have turned his attention to other things more urgent. He did use these university centres for his own young men, until he had better educational institutions, and a letter method of his own in progress."

It became an educational problem with Loyola from the moral point of view.

2. Loyola and the Reformation.

Admitting that antipathy for the Reformation was far outweighed by Loyola's alarm and concern over the effect of the Renaissance, it seems best to consider, briefly, the Reformation in France during the years of his sojourn there. The Renaissance as well as Luther was responsible for the speculation that laid hands upon the traditions of the Church, the interpretation of the Bible, the doctrine of free will, of divine grace, and the relative merits of faith and good works, about all relations of God to man, and the ways in which God's will is manifested. A violent storm had gathered in Germany and was blowing over France. There were those who adopted it only mildly, remaining within the church yet seeking the spirit of Christ as it appears in the New Testament and still clinging to forms and dogmas of the existing institution of the Catholic Church. Following the condemnation

1 Hughes, Ibid, page 14.

news interest in format, and there in the attention to other things one of the company of the co

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contestinated by Larrela's related and account over the electron of the contestion of the contestion of the contestion, which are the contestion of the contestion, which is the contestion of the contestion. The large contestion of the contestion the contestion of the contestion of

¹ Tagner, Ibld, page 16.

by the Sorbonne and Parlement of the Lutheran doctrines, now finding their way into Paris, interest and ire was aroused concerning heresy. It was because "intemperate partisans began to perpetrate outrages upon the religious feelings of their fellow citizens." Among the heretical acts were: a placard fastened to the door of the cathedral at Meaux calling the Pope antichrist; blasphemies against the divine power of Our Lady and the Saints were continually uttered; there was smashing of sacred images. Had not fanatical reformers overstepped their bounds right there in Paris. Loyola might have looked with more sympathy and confidence on the search for God; instead he clung more obstinately to the straight and narrow way of tradition which he helped to straighten and narrow. If this is truly the contact which Loyola had with the Reformation then the nature of the Society of Jesus must have been, to some extent. determined by it.

¹ Sedgwick, Ibid, page 139,

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CHAPTER III.

IDEALS STATED BY

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IDEALS STATED BY IGNATIUS LOYOLA.

Ideals in the General Formation of the Society of Jesus.In purposes.

The Society of Jesus is said to be the first Order officially to undertake active work in the education of youth of all classes. After all, the purpose at the bottom of it all was in Loyola's expression of being the most help to one's neighbors. At one time he expressed his will that no one be allowed to become a member of the Society who had the idea that he wanted just to save himself - all must help others to salvation. But his idea of neighbor included only those who embraced the faith of the Hierarchial Church.

With purposes of the Order to advance the interests of the Church and to strengthen the authority of the Papacy, one aducational writer, gives the educational method of the Order first place in accomplishing them. The purposes were "all for the greater glory of God" -the motto of the Order.

At the outset of the Society, the Fathers agreed

1 Cubberly, History of Education, page 337.

ADDITION OF THE PARTY AND ADDITION ASSESSMENT

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on "the education of youth, having colleges in universities."

This means the gratuitous teaching of letters and science,

from almost the first beginnings of Grammar up to the culminating
science of Sacred Theology, and that for boys and students of
every kind in schools open to all. Loyola thus assumed education
as part of his work and in so doing, education entered into the
plan of a religious order and became a vocation of a moral body.

And this particular body required that the labors, the attainment
and the lives of competent men be gratuitously given for the
cause of education. And then, because even though they live in
personal poverty there are still necessities for living men,
Loyola introduced the endowment of a Religious Order.

Through these and other means, Loyola gave a new character to education. Among other things, one of the significant elements in that system was that they should teach boys and uncultured persons the necessary points of Christian doctrine; - this last still fitting into the great educational purpose of the Society.

2. For Student Life.

One of the vows taken by the members of the Society of Jesus was that of absolute poverty. Loyola tried this while

1 Hughes, Ibid, page 43.

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1 Huches, Ibid, page 65.

a student in Paris and from his experience, came to the conclusion that it was best for the members as long as they were engaged in study to be set free from cares of money. He had tried to combine the life of a student with that of poverty and had placed no limits on his exercise of charity. Such procedures had told on his student life. He found the culture of the mind impaired by the duties of providing for the body. "Hence he legislated that, though poverty was to be the basis of his Institute, still the members, as long as they were engaged in studies, should be set free from all care of seeking the means of subsistence. ---- The very esteem and love, which he entertained for the exercises of the higher spiritual life, interrupted with intrusive thoughts that application to study, which was the duty in hand. In order that no such intrusion of even the most sacred pursuits should obstruct the onward progress of the members in learning. he defined by rule the measure of such occupations, as long as study was the main duty."

He had been effected by diseases, so he took the greatest pains to protect the health of the members and students. This was a matter of personal solicitude. Van Dyke tells us,

¹ Hughes, Ibid, page 38.

a smiller to make not from his experience, once to the conarrows to other and north agent of viling of heracine man . which are the property of the source of th ad at any symme rands, that any alaka we specify we so all has and an other property of the same of the same of ". of all other than only only there are

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"Ignatius was very insistent on care for cleanliness and sufficient food and he set the example by his careful inspection of the Roman establishments. When he saw from the reports, an increase in cases of illness in any college, he ordered a careful revision by physicians of all the conditions of living." Further, we find incorporated into the Constitution, "This however must be noted with peculiar care, that the scholars study not at seasons unfavorable to bodily health; that they devote sufficient time to sleep, and observe moderation in their mental labors. So will it come to pass that they will be able longer to persevere both in the acquisition of learning and in employing it to the glory of God."

me is not able to do one's work in this world, Loyola forbade ascetic piety when the discipline of the Exercises had been accomplished. It is thus stated in the Constitution, "Let all impediments which distract the thought from study be removed, whether of devotion, and mortification, which are undertaken exorbitantly or without due order, or of cares and occupations...

For it is praiseworthy that these employments be deferred, however

Van Dyke, Ignatius Loyola, page 244.
From a translation of Part IV of the Constitutiones Societatis Jesu made from a copy printed by the College of the Society in Rome, in 1558; here quoted from Barnard, The American Journal of Education, Vol. 27, page 167.

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recount and able to do made work in this world, Loyola forced on the state of the control of the state of the

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pious, until their studies be completed, that thereby they may afterwards render themselves more useful to others with that learning which they may have acquired. And let all these things be done with greater zeal for God's service and glory."

At the beginning of his studies he had embraced many branches of studies at the same time and suffered the consequence of disorder and losing what he had tried to grasp. In order to "obviate any recurrence of such costly experiences, he provided that the courses followed in the Society should have nothing disordered in them, nothing mutilated or curtailed; everything was to be in method and system; until, system and method having been carried out in every line, and the special good of each department having been secured sufficiently for the general plan, specialized perfection should be consulted, after all that; and this was to be the appointed life of individuals, while a rounded and complete education remained the culture of all."

B. Ideals Stated in Charter and Constitution.

I quote from the statements made by Sedgwick on the educational ideals as found in the Charter and Consitution of

¹ Barnard, Ibid, page 168.

² Hughes, Ibid, page 37.

oftens, and their similar to completed, that there's they may after their state of the annual state that their states and the state that the countries and law may have notated, and lat all there will be against the countries that the state of the countries and the state of the countries and the countries and close."

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herman, 151d, page 160.

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From the Charter: "....therefore we all take. every one of us, the vow of perpetual poverty, ... nevertheless. in the universities college or colleges, that they may have, they shall be at liberty to receive own possessions. applicable to the needs and use of the students. The General of the Society shall possess absolute government and superintendence over said colleges and their students. in all that concerns the election of superiors, and as to admission, dismissal, reception or exclusion of students and the making of rules concerning instruction, higher studies, edification and correction of said students. the manner of distributing among them food and clothing. and concerning all that appertains to the care, direction and government of the same; and he shall do so in such a way that the said students shall not misuse such belongings, nor the company apply them to its own use, but keep them for supplying the needs of students.

Students after proving that they have advanced in spirit and in their studies, and after passing sufficient tests, may be admitted to our Company...."

2

From the Constitution: Part IV. "On the manner of instructing those who remain in the Society, in liberal studies (litterae) and other things that serve to help our neighbors.

Chapter I. On the gratitude to be shown toward Members and Benefactors of Colleges.

Chapter II. On the property of colleges.

Chapter III. On the students to be matriculated therein. Chapter IV. On dealing with students who have been admitted. Chapter V. On studies.

These shall consist of grammar, rhetoric, languages, logic, natural and moral philosophy, metaphysics, theology, both scholastic and positive, and the Holy Scriptures. As a rule Latin is to be spoken. And so on; with provisions for schools to be opened in connection with the colleges, for the government of the colleges, and for studies in any possible Jesuit University. Some textbooks are prescribed: in Theology, the Old and New Testaments; in scholastic doctrine, St. Thomas Aquinas; in positive theology, part of the Canon Law and decisions of Councils; in logic, metaphysics, natural and moral philosophy, the treatises of Aristotle. In Greek and Latin literature care is to be taken

Sedgwick, Ignatius Loyola. page 209
Sedgwick, Ibid, page 220.

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in the choice of books, unless they have been expurgated. This Fourth Part does not go into great detail but it contains the germ of what afterwards became, some thirty or forty years later, the famous Ratio Studiorum which occupied the youth of the upper classes in Europe for generations."

The details will be brought out in further study of the system of studies, but Loyola's ideas are behind that rule of studies, because of his own experiences and observations and he made them fit his purpose. Since that purpose was to help the souls of his neighbors and because he believed that theology was the study to best prepare a man to carry out that purpose, he made it an especial effort to make sure that universities of the company had splendid teachers of scholastic and positive theology.

In the constitution, he also designated that the formation of Christian habits by the students of the Universities was to be strictly attended to. Students not under vows were not to be compelled to attend religious exercises. But all lectures must be opened with prayer and the lecturers should use every occasion possible to exhort the students to love and serve God.

Considering the care with which professors were chosen and trained, the example of those who taught must have been a powerful influence, too.

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tual and moral scope and the methods to be used, some are in the Constitution and some are not. His purposed system of education called forth from Loyola not only the written proposals in that Constitution but some very positive statements. He set forth his educational ideals, not to attack error but to proclaim the faith and he had an unconquerable trust that the truth of God would prevail if the Society declared it faithfully by word and life.

Instruction was free but from the very first, the Order had followers who were willing and able to give an endowment. Loyola was insistent that no tuition charges were to be made and he would accept no foundation for a college unless it provided for the entire expenses of a certain number of scholars. Thus he provided for his schools and made sure that they would not have to be closed for lack of funds and insured education for all who would seek it there.

Another educational ideal which Loyola presented was that members of the Society were bound by a vow never to accept any dignity or office in the Church. Their main object was to teach others the doctrine and way to salvation. They had been given a course to follow and their purpose might be defeated should

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they come upon other men's views and get mixed up in affairs of state.

As a teaching institution, the Jesuits were training men for the company, and men who would remain outside were formed into good workers in the "vineyard of the Lord". Loyola's object, in founding colleges, was not to search for new truth; it was exclusively the defense of old truth. He was absolutely certain that the Church had all the necessary truth and his interest lay in spreading and defending it.

Loyola, thus conservative on one hand, was an innovator on the other, for he was willing to adopt new methods when his reason and experience showed him that it was best. His disciples and many of his methods of teaching were taken from the University of Paris and there, too, he must have learned to prefer the methods of the New Learning to those of the Old Learning.

Influenced not only by the humanistic study in the universities butby schools of the Brothers of the Common Life, and by Sturm's and Calvin's institutions, Loyola was active in introducing the best into his school system. The studies of Greek, Latin, and Hebrew, the bannersof the New Learning, made it possible

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for the schools later on to compete with the schools of the Reformers whose leaders were humanists, on equal terms.

Loyola was broad at this point, though in later centuries this proved a weakness in the educational system.

Culture of the Educational System Introduced by Loyola.
 Mental culture.

The actual mental culture presented by the educational system of the Jesuit Order comes later in the paper. We now turn to a very general sketch of the intellectual and moral ambitions held by Loyola for the schools of his Order.

Students do not enter until they have had at least the rudiments of grammar. Then the lowest school of the Order, the Public School, includes the courses Grammar, Humanities, Rhetoric, Language, and Moral Theology. This school extends from the rudiments of literature up to the lower level of the University education.

In the University system he makes a distinction as to the scope; for Ecclesiastics, Scholastic Theology, Holy Scripture, and Positive Theology; for all students, Humane Letters, Latin, for its subsoil drive on to name to the levels of the stronger of the stronger will be subsoil to the stronger of the subsoil to the subsoil

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Greek, Hebrew; also Logic, Physics, Metaphysics, Moral Philosophy and Mathematics.

mental culture in the Order begins where their classical course closed. From now on their studies will be outlined by two objects; that of professing what they are now studying, that of being differentiated, according to talent and circumstances, into preachers, writers, directors of consciences, or manager of affairs. Three years more they spend exclusively on Philosophy and Natural Science; and then, four more on Divinity and Allied Sciences.

The Society had a wider view than education alone, as Loyola states that the Scholastic students "may never come to profess the learning which they have acquired"; "they are to consider that labor of studies as a work of great merit in the sight of God."

As to method, an essential feature of the Jesuit system was the division of classes with separate Professors placed each - in those times, a novelty. Having been educated in Paris; his companions having been students there also; and having gathered;

¹ Hughes, Loyola and the Educational System of the Jesuits, page 86.

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many culture in the reder begins show (swir charical course closed culture in the reder begins show (swir charical course closed). From you on their shallow will be multiced by two objects; that of production in the constitute of the constitute of being surfaced by two charical characters, into presented, respective, directors of consciunces, or character, or character, or character, or characters of consciunces, or character, or character, then the course they appear without with states.

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around him University men from many places, Loyola was educated to this better system and formulated at the very beginning a complete system of graded classes.

In the Gymnasium or Public School are five grades from which no element of culture is left out. They do not mean five years but a work to be done in each grade before the next is taken up.

In method, up-to-date, offering the best secondaryschool education, Bacon gave his opinion of their success in
instruction "As for the pedagogical part, the shortest rule
would be, Sonculs the schools of the Jesuits; for nothing
better has been put in practice."

2. Moral Culture.

Loyola cared, too, for the morals of the colleges. He organized a method of moral education which was real but not formal, yet strictly supervised - morning and evening prayers, reflection on all thoughts, words and actions of the day, teaching and explaining the rudiments of the Christian faith that the boys may live well and happily. Other effective means

¹ Cubberly, Ibid. page 338.

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¹ Consider, Paid, page 288.

were: boy officers, degrees of honor and preeminence assigned to good conduct and virtue; no profane author or poet was read; and again is brought out the influence of highly educated and highminded Professors who alone taught in these schools.

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CHAPTER IV.

THE COLLEGIATE SYSTEM

BEFORE LOYOLA'S DEATH

CHAPTER IV.

THE COLLEGIATE SYSTEM

BEFORE LOYOLA'S DEATH

Loyola himself had the opportunity to see his principles put into practice Several colleges had been founded by missionaries of the Jesuit Order before the educational system was completely worked out. In 1542, one was founded in the royal university at Coimbra in Portugal, another by Francis Xavier at Goa in Hindustan. Loyola sent his select young men to study in Paris, in Padua or elsewhere, availing himself of the existing universities until he should have his own. It was not long, but of the actual founding of the colleges, we shall speak later.

The Roman College was founded in Rome in 1551 and it became the center and type of all Jesuit colleges. Within forty or fifty years, Rome had seen pass through this college, the most distinguished men of the age, in every line of intellectual life and of moral eminence.

With the beginning of the establishing of colleges,
Loyola made it clear that all the educational system must include

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percent with the beginning of the establishing of colleges,

the lower studies for without a good foundation, the top will never stand. Also he made it clear that Jesuit Professors were never to teach outside their own institutions. For if they did, then the younger generations of the Order would be robbed of their influence and the Jesuit teachers outside would be able to do little without a Jesuit organization in the same place, and there would be no means of propigating the distinctive work of the Order itself.

The German College in Rome was founded by Loyola four years before his death and was, perhaps, the most influential of all his educational institutions. It renovated the priesthood of Germany.

Fifteen years after the official founding of his Order and the very beginning of the formulation of his educational ideals, Loyola realized that his educational policy was being successful; the best learning, which the most accomplished men could impart, was being given gratuitously in many centers of educational activity.

Loyola died on the thirty-first day of July, 1556, thirty-five years after his decision to follow Christ and the great organization which he had built up went on without him.

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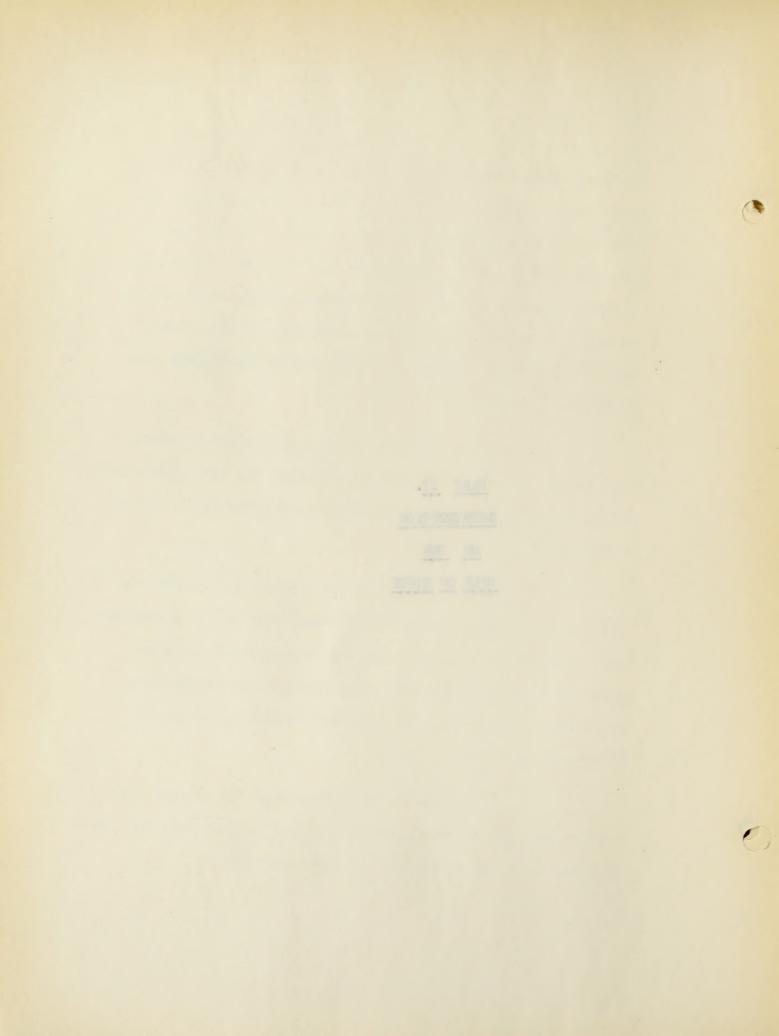
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CONSTRUCTION

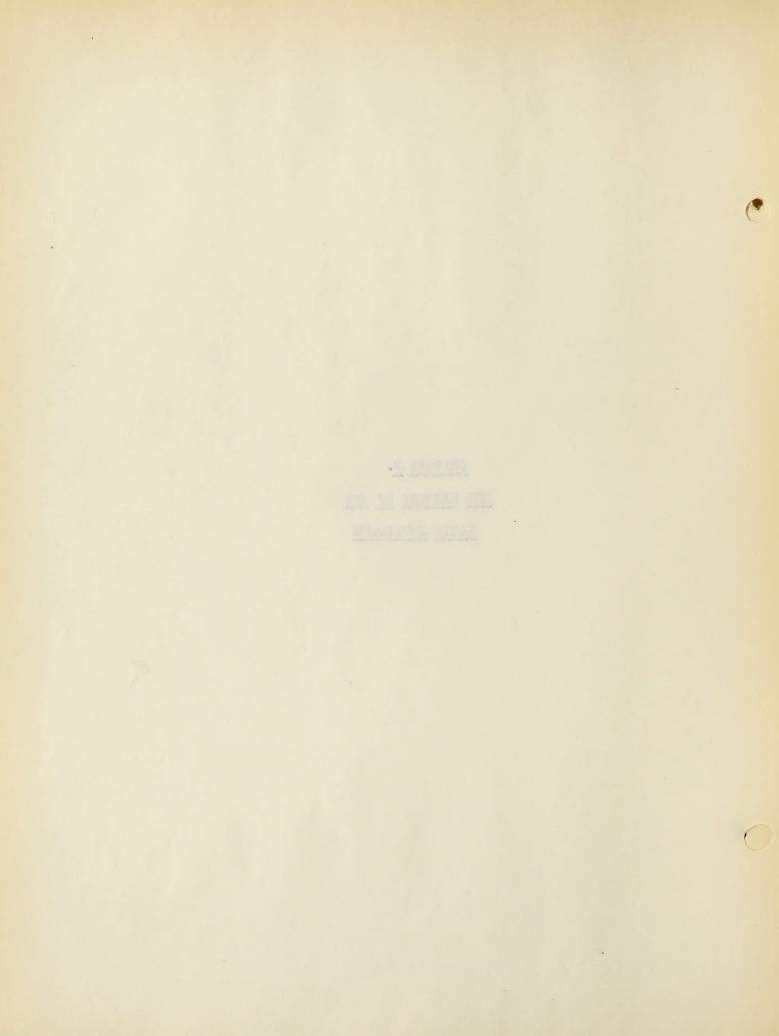
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THE HISTORY OF THE

RATIO STUDIORUM



CHAPTER V.

THE HISTORY OF THE RATIO STUDIORUM

It has been written as a fact of history that when the Jesuits appeared on the horizon as the heralds and givers of education they took possession of the rising generation. If this is true our interest may well be in the system of study which those educators offered to that generation. and which stood as a testimony to the fact that in the first century of their existence they were intellectually ahead of their age. The schools which were the most successful educational institutions for those years and educated many of the learned men and leaders of Europe of their time, must have had great educational merit in the system of studies which they offered. The rule of studies formulated was not subject to change as far as curriculum was concerned but it was possible and necessary to interpret its application in the many situations in which it was carried out. To this, principally, the educational system owes its life, activity and power, for in the adaptation of its Institute to conditions without need of change or reform within

¹ Lindsay, History of the Reformation, Volume II, page 606.

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itself may be explained its success in very many different countries, as many different circumstances, and to at least the first century in which its greatest influences was felt. It is its weakness now - but then, its strength.

It seems that an educational system of so centralized and well organized an Order as the Society of Jesus exhibited a very definite system of education, of courses, and of method. Too practical to make many changes but with a keen eye for what was best, they accepted only the best and incorporated it into their scheme of education. It presented, at a time when no method could be considered universal, as a body of educators with a unity of method and uniformity of doctrine; both essential elements which can remain somewhat constant though others may vary with time, place, and circumstance There is always a best way of doing things - in education it was to the Jesuits to equip young lives with principles of thought and habits of life. to enter fully able into their respective vocations. The educational body which offered definiteness of matter and unity of method offered an effective system of education. Such a system was that of the Jesuits.

traction of many different alcountaneous, and to at least to describe, or many different alcountaneous, and to at least to describe types remains a section of a product inflament was reliable. It is

In consider on the description of description of description of the de

During the forty years of the first educational program, the Society mounted into such a position as practically becommand the whole field of secular education. They were not setting about to educate for the Order alone, but to educate youth in general and to provide them not only with religious education but with the most advanced secular education of the time. Their system must have had some uniformity to it but it was defective and with that realization came the definite "Method of Studies" or the "Ratio Studierum".

In 1581, Father Claudius Aquaviva became the fifth General Superior of the Society of Jesus and, taking up the educational project where his predecessors had left it, consulting and deliberating with others, he finally had elaborated a system that should henceforth be used. The Rule of Study was worked out with a thoroughness typical of the Order. A preliminary outline was followed for many years, and in 1599 in its final shape, it embodied the experience of the Order through more than a half century of teaching and experiment as well as the work and experience of others. In this form it remained until 1832 when some modern studies were added.

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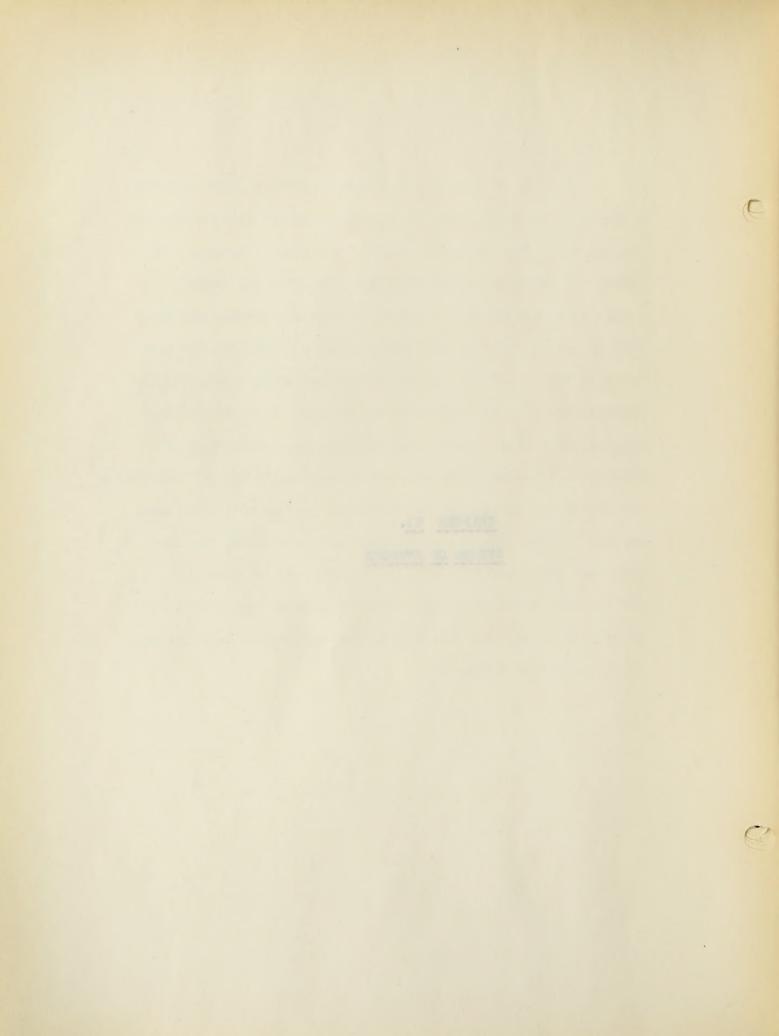
In 1881, Wellier of Joseph Anne with the state of the second of the second of the state of the second o

There is a distinction between a science which underlies a system of education, and the practical method which rests upon the science. The Ratio Studiorum is a practical method. science is found in the preliminary Ratio of 1586. Father Aquaviva, realizing that it might be some time before the final code of rules, would be formulated, sent a letter for the time being to the schools and professors declaring that Saint Thomas Aquinas was the true teacher to be followed, that the teachers ought to draw their history and opinions from unadulterated sources, and new opinions were not to be uttered without consulting the Perfect of Studies or the Superior. As has been mentioned previously, the educational purpose was not a search for new truth but the instilling into the thoughts of its students old truths. Based upon this ideal the Rule of Study could live through the years that followed in the early educational history of the Society of Jesus.

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CHAPTER VI.

SYSTEM OF STUDIES



CHAPTER VI. SYSTEM OF STUDIES

A. Studies in General.

Their education was not broad, from the modern point of view, at least, but it was very thorough and very effective. Their entire educational scheme was based upon the principle that it is much better to give a small amount in a thorough manner than to give a rather indefinite impression of a quantity. For all the years of study in their schools, the Ratio made detailed provision and regulated the daily, weekly, monthly, and yearly program of work. The way was all mapped out without leaving any choice of materials or methods. For preventing any departure from established methods and scholastic content on the part of the teachers and heads of the schools, and for securing a definiteness of procedure and a certainty of results, the school system of the Order is without parallel. Their studies embraced everything that at that time made for scholastic excellence and high standing, and training for certain vocations, including the sciences, philosophy, and the professional subjects of law and medicine (these last. conducted by faculty not of the Order). The Ratio took an

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their character was not broad, from the

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attitude common to all the educators of those centuries, and which was correct then, that the classical languages and literature were the adequate means to universal culture and effective service in society.

In general then, the studies fall into two courses the studia inferiora, the lower school or preparatory course,
a literary course covering six years from about the age of
twelve to eighteen - "schools for lower studies must not
exceed five in number; namely, one for rhetoric, the second for
humanity, and three for grammar. In these are five grades so
intimately connected that they must not be confused or
increased in number;" and the studia superior which included
the higher college and university courses with philosophy and
theology as the important subjects.

B. Educational Program Presented.

The Jesuit system trains Professors. For the members, that is the object of the educational program and the same studies which those members pursue are the courses that are offered to all students. For that reason, in a study of the teacher's training, we discover the general activity of all students.

¹ Painter, Great Pedagogical Essays, page 190. 2 Appendix B.

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l indicate, from the Manager Language, page 120.

But for the members a more elaborate system of examinations are offered at every stage, a method of testing the students in regard to the objective - his capacity to teach what he has learned. The capacity to teach is made the criterion of having learned sufficiently well. "It happens in Jesuit history, and the nature of secondary education will always have it so, that the largest amount of teaching has been done in the arena of these literary courses. And it was no small part of the general revival of studies, effected by Ignatius of Loyola, that justice was done to literature, as well as by students who were to enter on philosophical or scientific courses, as by those who contemplated embarking on life in the world." The literary curriculum which has been fulfilled by the Jesuit before entering the Order was the same for all students. They were supposed to have previously learned how to read Latin. The first three years were given to learning Latin grammar and a little Greek; in the fourth year Latin and Greek authors were studied and in the fifth and sixth years a rhetorical study of the Latin authors was made. Latin was considered the language of all scholarly and political intercourse and the schools aimed at the cultivation of the style and speech of Cicero as the standard of purity and elegance. They incorporated his ideal of humanistic

¹ Hughes, Ibid, page 158

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¹ Buches, 1921, more 150

learning. In this course of instruction, special attention was paid to moral and religious training. In fact, they offered as careful religious instruction as was given by any of the reformers. And at this time, the Jesuit student was urged to review the studies, extend them, and grasp them from the standpoint of a teacher. He spent two years of novitiate before reviewing his literary course. After these years of reflection and internal application of the affairs of his mind and heart, in developing character, he comes out as a Religious but returns to secular studies for the special vocation of the Society of Jesus. It was advised that as a student approached the teaching profession, he should be practised in the methods of reading, teaching, correcting, writing, and managing a class. Thus they did not have to learn on their pupils.

Considering the studies of the literary course, we find languages; three in number, Greek, Latin, and the native tongue; sciences: rhetoric, poetry, history, (sacred and universal and particular, chronology, geography and philology. In the Ratio Studierum are given several guides to literary formation - Cicero,

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Quintilian, and Aristotle "from these the Professor of rhetoric had to derive his matter and make clear his method." and as the sources of literary activity they have been followed by many generations of Professors in several hundred colleges of the Order. Text-books in the fields of grammar, history, geography, mathematic were written by eminent Fathers in their respective fields all through the generations. Among some of the greater of these: "De Institutione Grammatica Libri Tres" by Father Emmanuel Alverez, 1572; Father Buffier's "Practical History" which was published for the schools in 1701, supplemented in 1715 by his "Universal Geography"; Mariana, historian of Spain; G. Daniel. historiographer royal of France; Fathers Riccioli and Gramaldi undertook the reform of geography by means of astronomy in "Geographis Reformata"; Father Christopher Clavius, called the 'Euclid of his time', in 1612 reformed the calendar as we use it today. There were astronomers among them. De Vico had a gold medal struck in his honor by the King of Denmark, and Jesuits fostered the building of observatories in many universities .

All of these branches of the education of the world, the young member passed in review and after his course of three years in philosophy, called the Triennial course, he was ready

¹ Hughes, Ibid, page 166.

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to go into the classroom as a master of grammar or elementary literature. He had logic, metaphysics, natural theology, science of moral life, physics and chemistry, higher mathematics, geology, astronomy, in his philosophical course. And from this time on, it was the Jesuit student only who continued his education for the teaching profession within the Order.

Obviously, the training received as Masters of Youth was invaluable for future Professors and those who might take charge of colleges in the future. They would have an understanding otherwise quite beyond them; and it would give the Professor a fluent and eloquent command of the Latin language - a mastery over the vehicle of intercourse in which all learning was conveyed. It gave a vitality to the teaching profession when men were thus trained; it formed men without which the best system could not go on and contribute anything of worth to the world.

After a course in teaching literature, the Jesuit returned to his higher studies, to Theology. The course now before the student was the quadriennium or four-year course, prolonged to six years to review the whole field of his studies, and then the Jesuit student was ready to take a Professor's chair or go into

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other work in which he had specialized.

We turn now to the manner in which the students were conducted through their courses in the Jesuit college. The chapter has dealt with the college curriculum offered especially to members of the Order who were in training as teachers. It has not meant to give the impression that this educational system trained only specialists. General culture was the aim of its activity. A general culture, a solid structure in mind and character, the complete building up of the moral life, civil and religious, seemed as necessary to them as it ever has to anyone and they incorporated that idea into their educational syste.

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CHAPTER VII.

ORGANIZATION AND METHODS

OF JESUIT COLLEGES.

CHAPTER VII.

ORGANIZATION AND METHODS OF JESUIT COLLEGES.

A. Organization.

A brief word may be said about the organization of the Jesuit college under which this educational system operated. Each college was presided over by a Roctor, who may be thought of as the president of the institution, a Prefect of Studies was the superintendent of instruction, and under him were the teachers. There was a teacher for each class. They were directly supervised by both Rector and Prefect and the latter was required to make frequent visits to each class. This proved a constant check and prevented departure from the established methods of government and instruction through any individuality of the teacher. "Even when no danger to faith and piety is involved, no one, in subjects of any importance, shall bring forward, without previous consultation with the authorities. new questions or any opinion which is not held by some reputable authority, nor present any views contrary to the teachings of the doctors and against the general view of the existing schools. Rather shall they all follow carefully the approved teachers, and cling to that which through long years

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has been especially accepted in Catholic academies." Both teachers and pupils were subject to the authority of the Order and of the Church .

B. Methods in the colleges.

All examinations were conducted orally. The written word was used only when it itself was the object to be examined. In higher courses, writing never appeared in examinations. After a public defense of all philosophy, a student who had successfully completed three years of philosophy might have conferred upon him the Master of Arts degree. With the further study of theology and a defense of all philosophy and theology, the defendant was entitled to a Doctor of Divinity degree.

The form of the Jesuit instruction - the formal conduct of the recitation - was termed prelection. It was a modified lecture and explanatory form. The first step was to give the general meaning of the entire passage; the second, the meaning and construction of every clause; the third, such information historical, geographical, archaeological, as related

¹ Hughes, Ibid, page 193

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to the passage; the fourth, the explanation of rhetorical and poetrical forms with the rules; the fifth, a study of Latin in it; and finally came the moral lesson to be drawn from the passage. Thus we see the value they placed on a small amount of knowledge thoroughly mastered.

Memory was drilled but there was little training given in judgment and understanding. Every day the work of the previous day was reviewed and there were also reviews at the end of each week, month, and year. "Thoroughness, memory drills, and the disciplinary value of studies were the foundation stones of the Jesuit's educational theory."

Excellency in method lay most emphatically in their teaching force. As has been suggested above, they had all passed through a most rigorous education and were selected as instructors always on the basis of their ability, as much attention being paid to that as to their knowledge.

A method of classroom procedure characteristic of the Jesuit schools was the oral one. Such a method put the teacher in personal contact with the pupil and it gave the schools

l Cubberly, History of Education, page 341.

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¹ Colored, Marter of Shooting, page 541,

of the Order a moulding power beyond most others. Each class was divided into groups presided over by monitors to whom the boys recited under the general supervision of the Master. A peculiar system of rivals was used. Each boy had a "rival" who rose when he was called upon, and tried to correct him acting as a constant corrective and incentive in both studies and conduct.

It seems that this whole system of things is repressing - checking individuality at every turn. So it would be to us, but the fact that the Order had marked success as a teaching institution is testimony to its effectiveness in those particular times - three centuries ago.

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PART III.

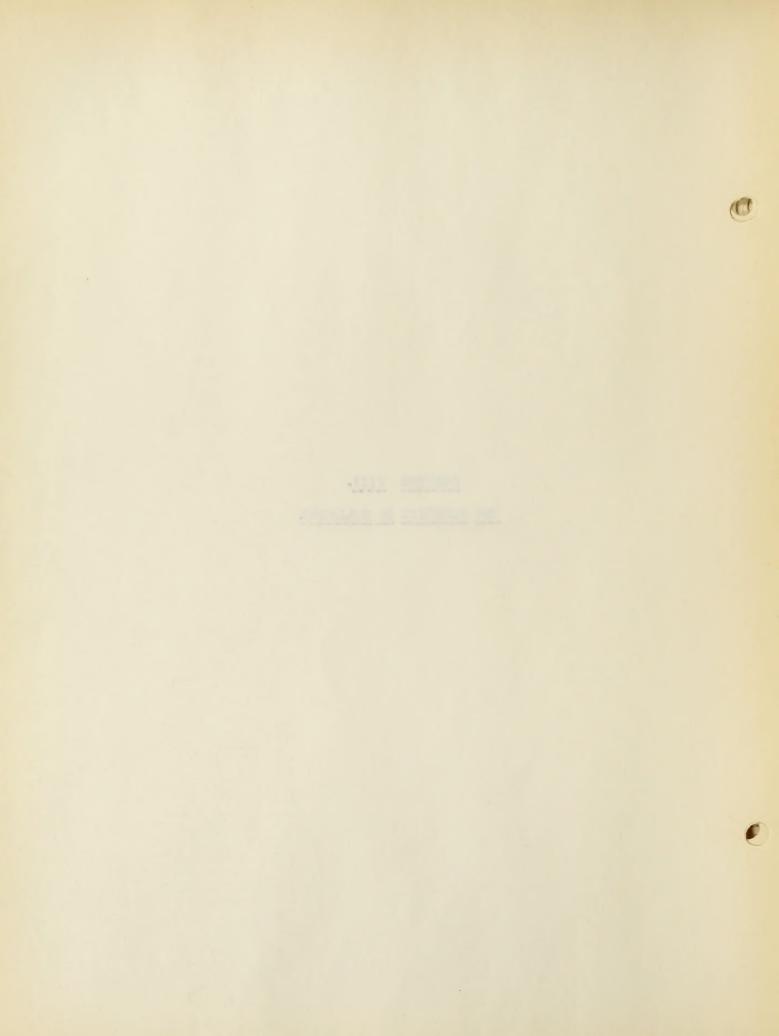
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CHAPTER VIII.

THE FOUNDING OF COLLEGES.



CHAPTER VIII. THE FOUNDING OF COLLEGES.

Having taken into consideration the ideals of the founder, the system proposed by him and his successors and the program offered in the schools by them, we now turn our attention to the instrument of those ideals and programs, the colleges which embodied and carried out the purposes of the Society with a remarkable degree of success. There has been little serious question of their excellence, and even opponents have recognized the Jesuits as masters in the art of education.

an educational program, which carried them far and wide over
Europe and the east early, early in the history of the Society.

As has already been mentioned, men of the Order did not go out
to teach in universities as individuals, but where they went
there was to be a college of the Order, offering their own
educational program. Their educational ideal led to immediate
activity along that line. The men who were a part of the original
constituency of the Society were fired with their purpose to such

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The object of the control of the control of these was in the and with control of the control of

an extent that immediate activity along the line of that purpose was forthcoming. Within two years after the Order had been sanctioned by the Pope in 1540, and before any definite system for the founding of schools and their programs had been worked out two colleges had been founded. By different men, the one was established in Coimbra. Portugal, and the other in Goa, Hindustan. Their similarity indicates the unity of purpose and ideals among the members of the Society. The first college was founded by John III of Portugal and put under the direction of the Jesuit, Rodriquez. Francis Xavier, one of the truly great Christian Catholic missionaries of history, had started upon his mission to the East and had founded the seminary in Goa. Coimbra was to be a sort of training school for his Indian mission. The third college was opened in GAndia, Spain, under the protection of its duke, Francisco Borgia, who was later completely won over to the Society and became its third General Superior. In 1550, Loyola founded the Collegio Romano.

It will be remembered that Loyola had immediately sent future Jesuits to the already established universities of his day to be educated. These first colleges of the Order made

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were not only offering education to worthy students but were preparing youth to spread its educational propaganda. As soon as the Order had become established and its purpose and fitness to carry out that program were known, the first followers of Loyola were in great demand for the instruction of those within the Church and for the work of reformation. The spread of the knowledge of their personal uprightness, and their abilities as educated and profoundly religious men gave them opportunities to go everywhere throughout Europe where they established their educational system and gradually, but none the less surely, began to build up a bulwark within the Church.

In Germany, the Jesuits were welcomed as the only force able to meet the Lutherans on equal terms because of the broadness of their education and their moral reforming scope. The Lutherans were indeed rivals within the same field, in that both believed in the reform of the Church, especially in its priesthood. But the Lutherans were building up another church because the Roman Church would not change suddenly. Loyola was touching that same problem but building up a program within her, which, coming gradually and forcefully could not but make her reform herself.

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The first college in the so-called German province was founded in Vienna in 1552. That same year, Loyola established the German College in Rome. It was for the children of poor German nobles and it sent back young men fully able to strengthen the Catholic Church for the attacks made by her enemies. Jesuit colleges there were soon so popular that they were demanded faster than they could be supplied. But by the very nature of their religion, it was inevitable that they would have difficulty in that country. The Society was systematically persecuted and driven back by the Protestants, and, at the time of the Thirty Years War in 1618, they were banished from Bohemia, Moravia, and Silesia. A hatred for them was adquired which still exercises a hold over the German Protestant mind. However, by 1626 the five German speaking provinces numbered over one hundre colleges and academies.

In France it was a little difficult to get a foothold owing to the distrust of Catholic leaders in the Sorbonne, the Parlement of Paris and the bishop of the Church in Paris.

They finally succeeded through the help of Guillamme du Prat,

Bishop of Clermont who founded a college for them in Billom in 1556.

He also made over his house in Paris for them, the Hotel de Clermont

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becoming the nucleus of the famous College de Clermont in which public classes opened in 1564, and later it became the famous Louis-le-Grand, Colleges at Mauriac, and Pamiers followed in 1556, and between 1565 and 1575, otheres were established at Avignon, Chamberg, Toulouse, Rodez, Verdun, Nevers, Boreaux, and Port-a-Mousson. This last name was raised to the dignity of a university by Gregory XIII in 1572. There was trouble with the University of Paris due to jealcusies of the teachers. In the last years of the sixteenth century the Parlement ordered the Jesuits to leave Paris in three days and France in a fortnight. The order was not carried out save by the districts subject to Parlement. Henry IV gave permission for their return and in 1603 founded for them the great College of La Fleche.

The Society increased rapidly. It numbered thirtynine colleges in France before 1610 and by its one-hundredth
anniversary, the province of Paris alone had over thirteen thousand
students in its colleges.

In Poland was founded a college in Vilna in 1569, a Rutherian College in Vilna in 1575, the College of Braumsberg in 1584. They became the centers of Catholic activity in northeastern Europe. The Society was most violently attacked in 1607 but when

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In 1881, the College in the contest of Collegia anists with the main test of the College in the College was more without a tracked in 1889 but also

the smoke cleared, they had recovered more than the ground lost for the Catholic Church.

In Italy, the Society had a strong ally from the very beginning. Colleges were founded at Padua, Venice, Naples, Bologna, Florence, Parma, and other cities. The College at Messina, Sicily had marked success; its rules and methods were afterwards copied in other colleges. The Society had a most peaceful history in Italy with the exception of an interdict in Venice which drove them out for a period of fifty years.

The beginnings in Belgium were not uniformly prosperous.m The first settlement of the Jesuits was at Louvain in 1542. There the students had retired from Paris on the declaration of war between France and Spain. By 1614, there were thirtyfour colleges in the province of Belgium.

English schism had already begun before the Society was founded in Rome. Therefore, its entrance into England was difficult. Jesuits had early exerted themselves on behalf of the English seminary at Donai and had had contact with English students as refugees at Louvain. In 1578, at the Pope's command, the Society undertook the direction of the English College, Rome, and in 1580 the first Jesuit mission set out for England.

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Foundations at Valladolid, St. Omer, Seville, and Madrid were put in charge of the English Jesuits between 1589 and 1598. A college was founded in Lisbu in 1622 while in 1582 a Jesuit who had been sent to England had founded a school at Eu, the first English Catholic boy's school since the Reformation. Many found it necessary to seekrefuge in France in 1598-1602. The Society suffered great privation of war during the Commonwealth. It is interesting to note that throughout the Society prayers have been recited for the conversion of England from 1553 to the present day.

There was an Irish College at Rome under the direction of the Order and in 1600, a Scots College was founded there. Mary Stuart gave the Scots College in Paris to their management sometime before 1600. There was a great persecution of Catholics in general until 1660. Many of the Jesuit fathers suffered martyrdom and many were banished.

In a general view of her foundation of colleges, it may be cited that at the time of the death of the founder of the Society in 1556, there were more than one hundred colleges distributed over twelve provinces. When Laynez, the next General died, in 1564, the Society had increased to eighteen provinces with one hundred and fifty colleges. They had two hundred colleges in

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Interpretation of the desired and the foundation of collection of the day of the foundation of the day of the foundation of the day of the foundation of the factor of the

1600 and at the time of the one hundredth anniversary of the Society in 1640, there were thirty-six provinces in which were maintained three hundred and seventy-two colleges.

It would be quite a task to name all of the colleges founded by the Society of Jesus even within the first hundred years of its existence, but from these that came in her very early history, we can realize in part at least, the stupendousness of her educational activity.

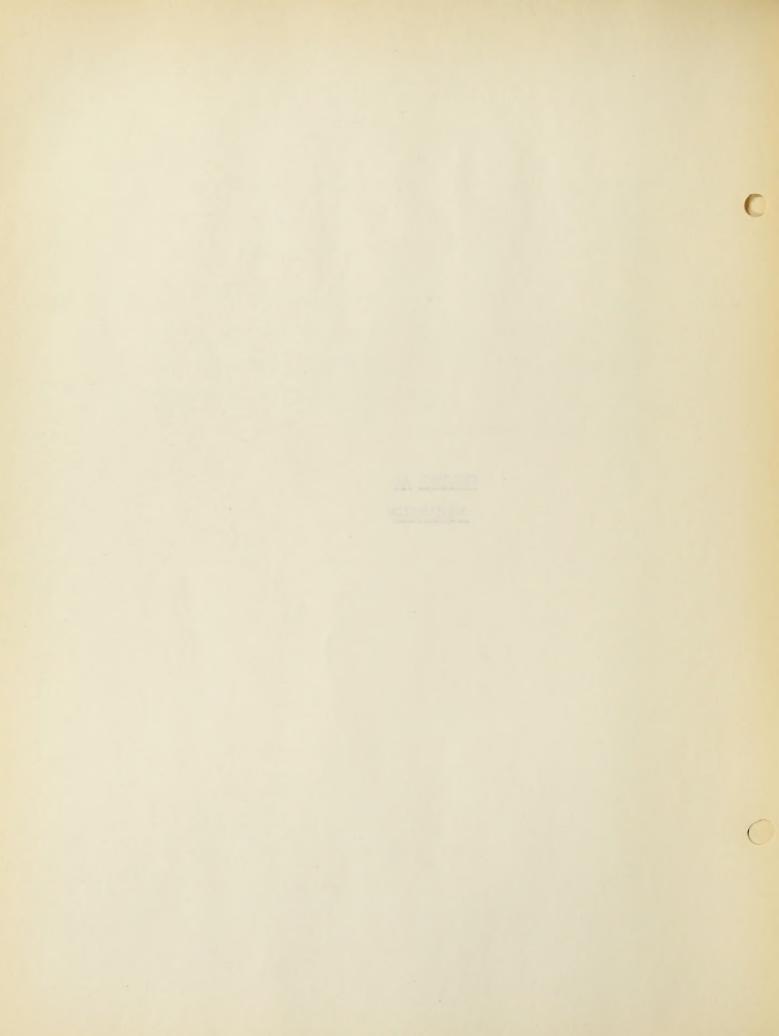
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CHAPTER IX
CONCLUSION



CHAPTER IX

Because the schools of the Jesuits were superior to others in their time, they have taken a very prominent place in the history of education. Because their service to the church made it possible for that Church to gloriously survive one of the dangerous and dark periods of her history, they have taken an honorable and highly esteemed position in the history of the Christian Church. In any realm of life a welldefined purpose makes possible the regulation of a definite result. providing there is a force behind it to drive it to the goal. The Society of Jesus had both, and in that fact, coupled with an excellent educational and religious program rests the success of their educational system for the first hundred years of their existence. The graduatesof Jesuit colleges were prominent in every scholarly and governmental activity of the time. The classes were made up of the most promising youth of the different lands in which the colleges were established and the high quality of their instrucction attracted the children of many Protestants also, for it was through them that the best secondary

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school education of the times was received.

But it has been suggested in the presentation of their curriculum and methods that their educational scheme was directed toward the end that the individual should be in complete subjection to the Order and to the Church. The unquestioned obedience of every individual to that authority, however, expressed, was a complete negation of the spirit developed by the Renaissance the spirit to which Loyola recoiled and which explains, to a large extent, the government and program of their subsequent colleges. The schools were indeed 'modern' at the time. for they were thoroughly humanistic. But the material was so used that the results desired were certain. There was no freedom of opinion nor method of instruction on the part of the leaders of the collegiate system. The work of the collegest tended to become formal. There was about the whole system a conservatism in the methods of education which proved its strength for so long a time and then gradually lost its first effectiveness because it prevented proper adaptation to the changing requirements of later times.

The theological education of the period, both Protestant and Jesuit, was an exaltation of the authority and a

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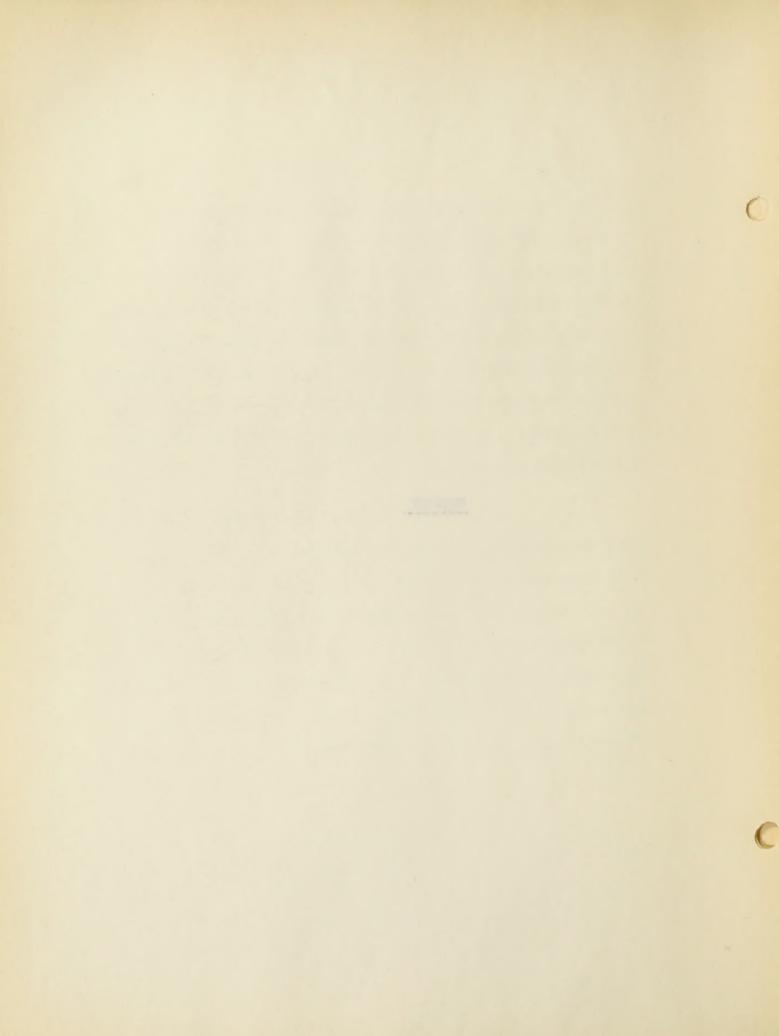
subordination of the individual. Yet this was in opposition to the very principle that had given rise to the Reformation and by the eighteenth century came a reaction toward the true individualistic principle. Inhibiting all initiative, preventing the development of all spontaneity, their very method - perfect as it was in its way and in its day - aroused opposition and brought on decline in an organization which in the first century or so of its existence was, in both subject-matter and methods, far ahead of its rivals and its times.

Yet we pay our respects to an educational system which carried out so admirably its purposes in the particular field for which it was created. We cannot deny its greatness. The excellence of its teaching force, the intense practicability of its work, the lofty standards of curriculum and methods, and the untiring enthusiasm with which the purposes were carried out, gave to Europe and to the Church a system of education that was possessed of a high degree of effectiveness.

restriction of the individual. The life was to exponential to the release tion of the size when principles are two closes of the life into the law and the law and

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SUMMARY



SUMMARY

The mission of the Society of Jesus was the reform of the Catholic Church in her high places; the training of an educated group who would take their places in the secular and religious world as worthy leaders of the times; the spreading of the faith of the Roman Catholic Church. Such purposes were brought about primarily through the educational system of the Society with peculiar success in the first century of its existence.

Ignatius Loyola envisioned the work of consecrated and upright educated men in the service of the Church and the Order which he founded in Rome in 1540 started with men who were well educated and whose lives made possible the carrying out of high and noble purposes from the very beginning.

The educational system was not well established before
Loyola's death but he left his impress upon it by virtue of
his educational ideals. His own education, both formal and that
gathered from experience and environment, effected that system and
helped to make it effective and well-adapted to the times.

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The Ratio Studiorum, completed in 1599, stands as a testimony to the thoroughness and completeness of the Society in its work. In it, the subjects of the curriculum were indicated, the methods by which the studies were to be conducted were stated, and the general collegiate system was presented.

With the actual founding of the colleges of the Society in its early history we come to a very definite embodiment of educational ideals. It is significant that from a very small beginning, it spread over almost all of Europe in the first half century after the founding of the Order in Rome, and soon dominated the field of secular education, in southern Europe in particular.

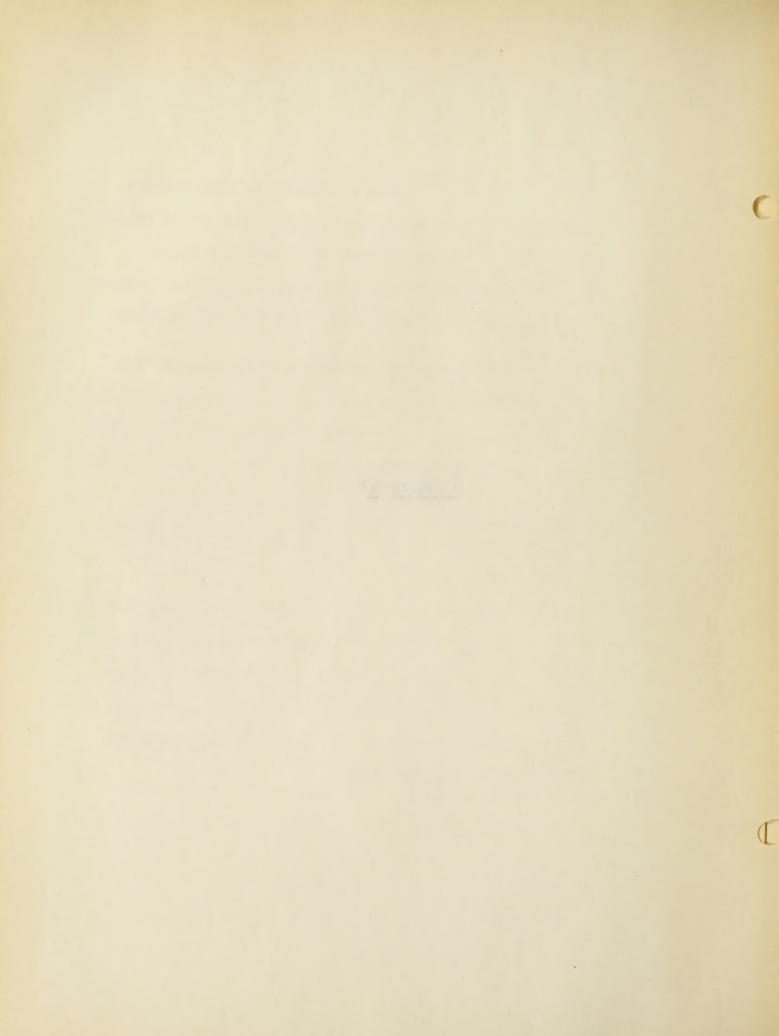
Although the Society of Jesus was training with the end in view of making strong and forceful educated leaders in the Church, it had the vision to realize that education is not only for upright and highly moral lives but for high scholastic attainments. Herein lies the chief contribution of the educational system of the Society of Jesus!

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APPENDIX 'A"



APPENDIX A.

As a fact of history the Spiritual Exercises grew out of Loyola's own needs and experiences, the main part written at the time of his first religious emotions, with additions and alterations at later times when more contacts had been made with the Church, and the needs of his followers justified them; as a factor in spiritual things the Spiritual Exercises has been called one of the "world-moving books"; as a factor in education it has played an important part in the Jesuit structure, the Exercises being the first duty of one enterint the Order. The results of these Loyola considred the best test of a man's capacity for a religious life.

In his education a Jesuit first spent the approximate four weeks required on the Exercises. Thus he was to prove or to develop a religious fitness for the task ahead as amember of the Order. In the strictest sense the book is an application of the Gospel precepts to the individual soul. It is training in thought and emotion which is to lead to complete devotion to the service of Christ The spiritual exercises are a method by which one prepares the soul to cast away all irregular affections and after that is accomplished, to seek and find the will of God for one's own life and salvation.

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The Exercises include detailed meditation of four great subjects: sin and conscience; the earthly Kingdom of Christ; the Passion of Jesus; and the Love of God with the Glory of the Risen Lord.

Preceding the exercises of the first week the object of human life is meditated and decided upon, (it is, as Loyola stated it, *I am created to praise God in word and deed and to save my soul") followed by examinations of the conscience and a very conscious effort to recognize one's own sins, and overcome them, constantly imploring God's help. One of the meditations in this exercise is to a ctually visualize hell - see the firest, hear the cries, smell the smoke, taste tears, and feel how the fires burn the souls. Pictures are drawn in the mind throughout the meditations to produce psychological results. In the other weeks of the exercises on the other subjects meditated, the exercitant is to see Christ and other subjects upon which he is thinking, making it all very real and personal.

This is a very brief sketch of what the Book of the Spiritual Exercises means; its religious influence has been great on the followers of Loyola; its educational implication is even more widespread in the results upon the men who have submitted

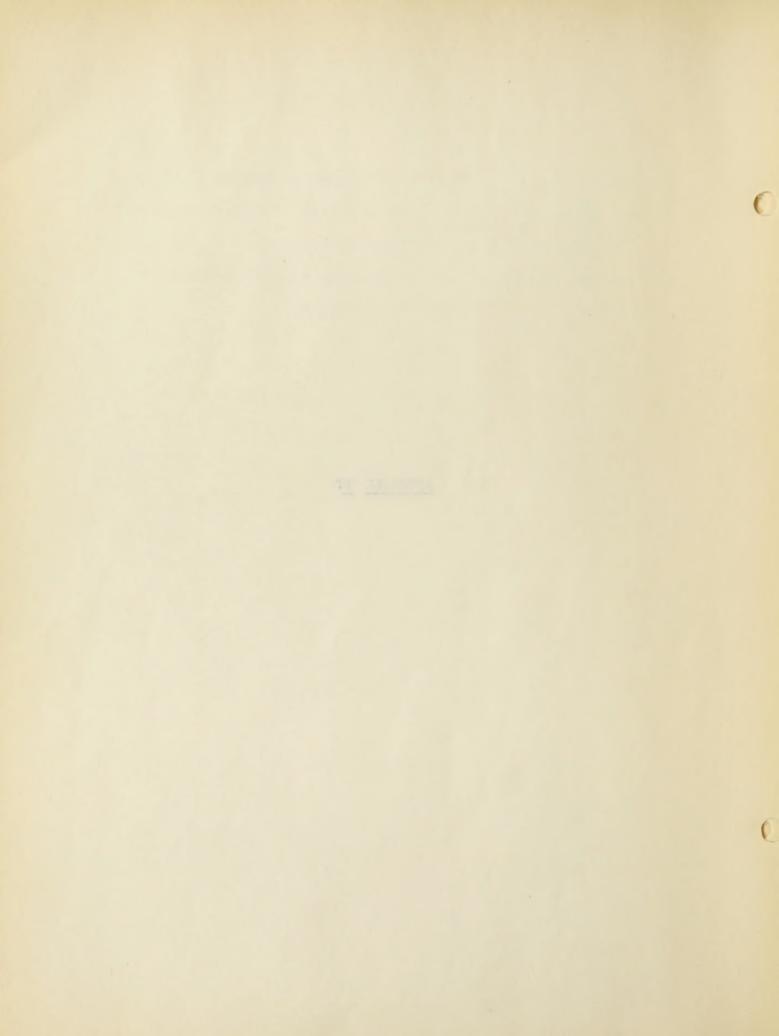
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themselves to it. The lives of the Order's professors have been thus only highly moral and deeply spiritual - of that the Society of Jesus has done all in its power to be sure. And in that fact, they have exercised a very powerful and uplifting force in the education of the youth of many generations.

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APPENDIX B.

DISTRIBUTION OF HOURS PER WEEK.

SECONDARY INSTRUCTION - Literary.

		I.		1	II.	
Grades	I-IV	V-VI	VII	VI-I	V-VI	VII.
	Four	Two	One	Four	Two	One
	Years	Years	Year	Years	Years	Year
Age of student	13-16	17-18	19	13-16	17-18	19
Subjects.						
Classics	9.	9.	• •	131	13-	
Mathematics	4.	4.	4.	13½ 5½	13 = 5 = 5 = 5 = 5 = 5 = 5 = 5 = 5 = 5 =	
English and				o g	2	• •
Accessories.	12.	9.	6.	8.	5.	• •
Natural Sciences.	14.0	3.		0.	3.	10.
			10.	• •		12.
Philosophy	• •	• •	10.	••	• •	14.
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and the same of th	-	III.				
Grades	I-IV	V-VI	Philo	sophical o	curriculu	ım
	Four	Three				
	Years	Years				
Age of Student	11-15	16-18		• •		
Subjects						
Classics	18.	18.		• •		
Mathematics	81	81		• •		
English	6.	6.				
French	5.					
History and						
Geography.	3.					
Natural Sciences.		3-6				
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Philosophy	• •	• •	TMO	ical oddis	, as De	TOM (0)

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SUPERIOR INSTRUCTION - (B) Philosophical

TRIENNIAN COURSE.

Years	I.	II.	III.
Subjects of Courses			
Philosophy: Logic) Ontology) Cosmology)	8 5 (Disputation	- n) 4 3 (Di	COTE :
Cosmology) Psychology) Psychology) Natural Theology			ion) 4 3 (Dispu-
Mathematics: Algebra, Geometry, Trigonometry	••• 6•	••••••	
Mechanics		9 (Thr	ee Months)
Physics) •••••••	•••••	en Months)

BIENNIAL COURSE.

(a) Two Year Curriculum, included in the Triennium.(b) Similar Curriculum, conducted separately in English.

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SUPERIOR INSTRUCTION - (C) Theological

SEXENNIAL COURSE.

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SUPERIOR INSTRUCTION- (D) Law.

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SUPERIOR INSTRUCTION (E) Medicine.

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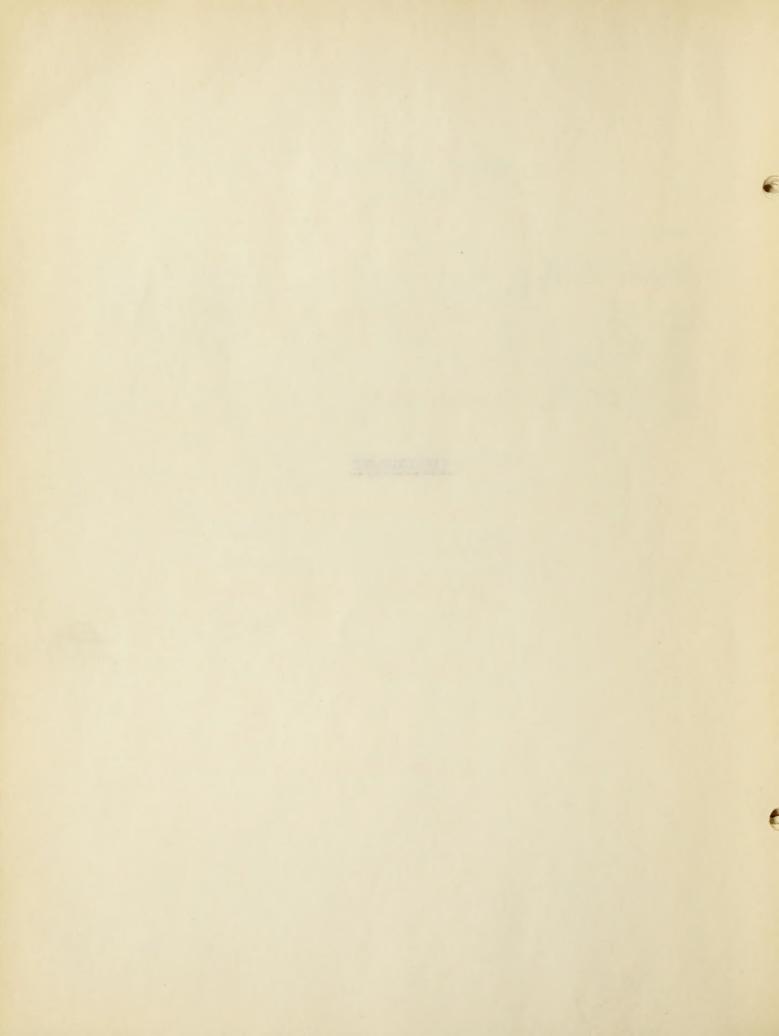
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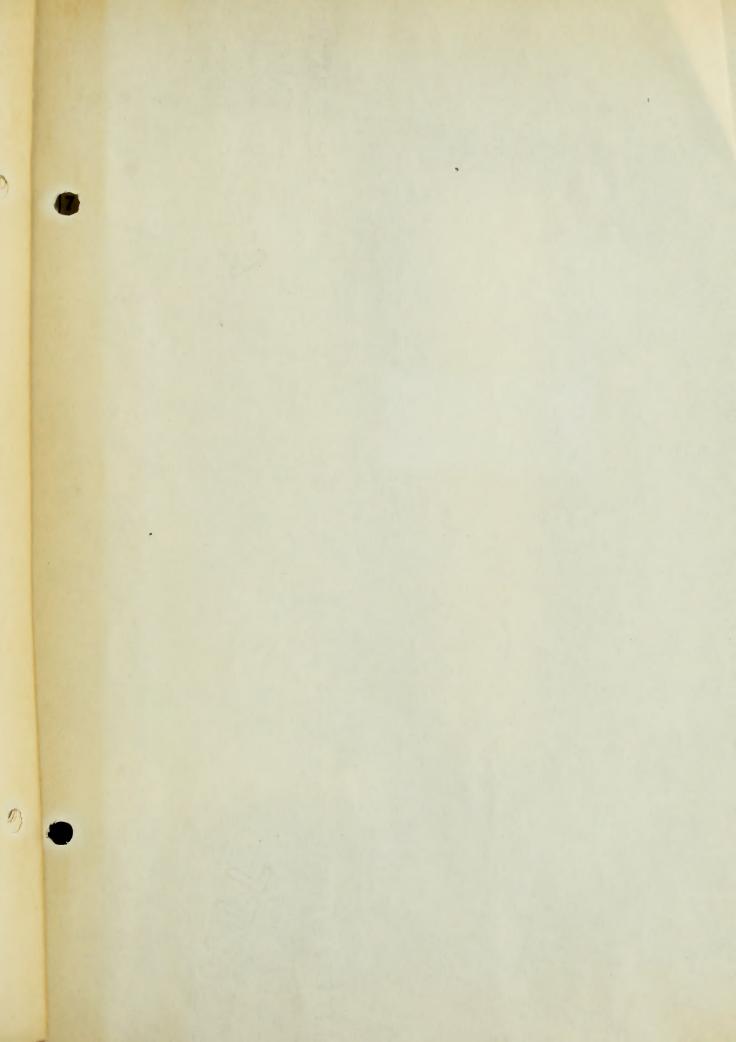
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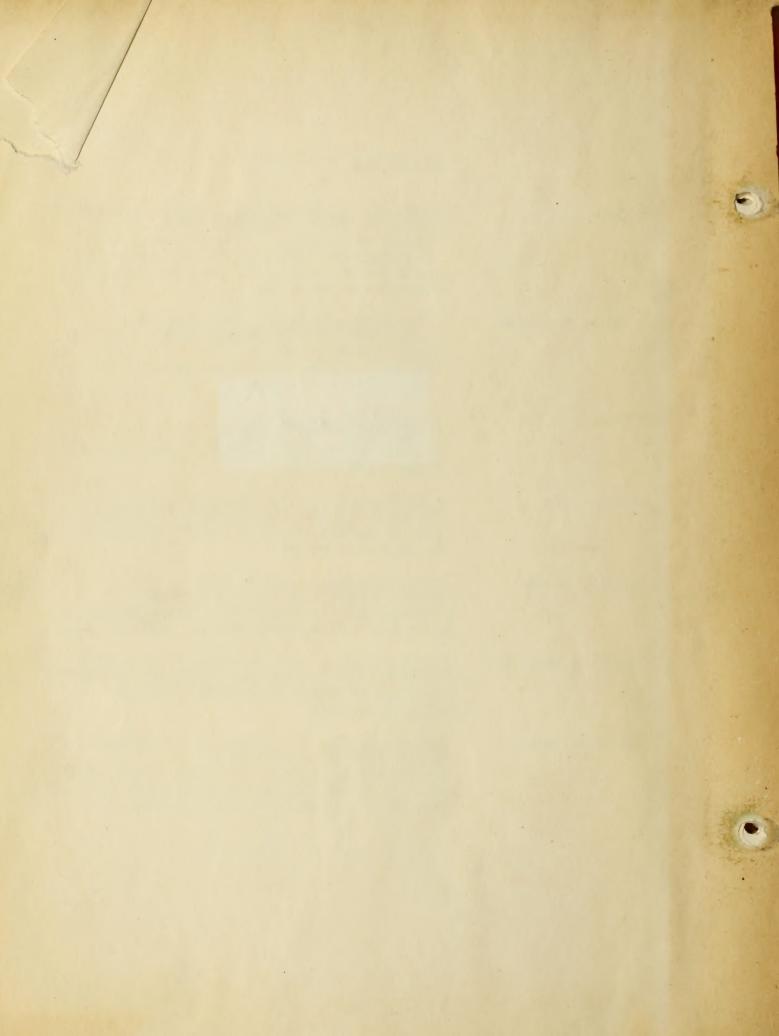
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